ALABAMA BAPTIST HISTORICAL SOCIETY

MINUTES

OF THE

FIFTH ANNUAL SESSION

OF THE

HAW RIDGE BAPTIST ASSOCIAT'N,

HELD WITH

Ebenezer Church, Dale County, Alabama,

October 11 and 12, 1893.

OFFICERS:

P. KING.....MODERATOR.
W M. COOPER.....CLERK.
J. A. McGEE.....TREASURER.

The next session will be held with the Baptist Church at Enterprise, Coffee County, Ala., on Wednesday and Thursday before the third Sunday in October, 1894.

MONTGOMERY, ALA.:
THE ALABAMA PRINTING COMPANY.
1893.

STANDING COMMITTEES.

Executive Committee—G. B. Langford, Lewis Moseley, W. J. Snelgrove, Jesse Cox, J. A. McGee.
Missions—W E. Hayes, J. W. Rowe, J. J. Jones.
Sunday-schools—P. King, W. M. Cooper, Marion Waters.
Education—W. J. Hatcher, Daniel Martin, W. L. Echols.
Temperance—W. M. Cooper, T. R. Searcey, Robert L. Hutto.

DECEASED MINISTERS AND DEACONS.

C. L. Matthews, Henry Hudson, E. B. Martin.

TIME OF MEETING.

Wednesday and Thursday before the third Sunday in October, 1893, at Enterprise, Coffee county, Ala., Bro. C. L. Matthews to preach the Introductory Sermon.

MINUTES.

The fifth annual session of Haw Ridge Baptist Association convened with the church at Ebenezer, Dale county, Ala., October 11 and 12, 1893.

The introductory sermon was preached by our good brother, L. D. Hughes. Bro. H. is a sound preacher, and handled his subject to the satisfaction of the Association.

Intermission of one hour for dinner.

AFTERNOON SESSION.

1 p. m. The Association was called to order by Moderator P. King.

Sang hymn "Broad is the road," and Rev. P. L Moseley, pastor of the church at Ozark, led in a fervent prayer.

The Moderator instructed bearers of letters from churches composing this Association to bring forth said letters, which was done, and the names of delegates were enrolled, as follows:

Brethren D. C. Culbreth and L. M. Bradley, by request of Moderator, read said letters:

Clintonville—J. M. Moor.
Camp Ground—Lee Goodwin, J. A. McGee, G. W. Wilson.
Haw Ridge—T. R. Searcey, H. Beckham, G. W. Heath.
Darien—Daniel Martin.
Line Creek—Rev. L. D Hughes.
Pleasant Grove—A. C Buford, Lewis Moseley, William Pettus, E. M. Matthews, Wm. Roland, W. T. Brooks.
Cool Spring—Revs. W. J. Matthews, C. L. Matthews.
Rocky Head—R. L. Hutto, J. W. Rowe, J. S. Shepherd, S. M. Brown.
Mt. Liberty—Henry Hudson, Marion Waters, J. M. Andrews.
Ebenezer—P. King, W. C. Cotter, W. J. Snelgrove, W. C. Jones, W. E. Hayes, W. M. Cooper.

The Moderator next announced the body ready to go into the election of officers.

On motion of Bro. T. R. Searcy, suspended the Constitution to elect officers by acclamation.

On motion of Bro. Beckham, the following brethren were re-elected: P. King, Moderator; W. M. Cooper, Clerk; J. A. McGee, Treasurer.

Expressions of gratitude were heard from these brethren for continued manifestations of confidence in them.

Petitionary letters were called for, received and names of delegates enrolled, and the Moderator, in behalf of the Association, extended to the delegates the right hand of fellowship:

Christian Home—Joseph Wilson.
Enterprise—Jesse Cox, W. E. Heath, E. F. Price.

The Moderatar then appointed a committee on Divine services: T. R. Searcy, J. W. Rowe, and the delegates from Ebenezer.

The Moderator raised a committee on Hospitality.

Invited agents to seats with us.

Whereupon Rev. D. C. Culbreth responded in the interest of the Alabama Baptist and the Alabama State Mission Board.

Rev. L. M. Bradley, the Alabama Baptist, Young Preachers at Howard College, temperance, State Mission Quarterly, and all other Baptist interests.

Rev. C. S. Pellum, the Alabama Baptist and Colportage work.

Letter from Bethany, Geneva county, was handed in, read by Bro. Culbreth, and delegated by J. A. Newsom and T. J. Jackson.

The committee on Divine Services made the following report:

REPORT ON DIVINE SERVICES.

To-night in this house, Brother L. M. Bradley, pastor of the church at Brun idge, to preach.
To-morrow at 11 o'clock a. m., Bro. P. L. Moseley.

The Moderator made out the following committees:

On Nominations—Daniel Martin, B L. Andrews, Henry Hudson.
On Documents—Lewis Moseley, C. L. Matthews, R L Hutto.
On Finance—T. R. Searcey, W. E Hayes, George Wilson.

By request of Bro. C. L. Matthews, called for report on Temperance.

No report ready, but by request, Brethren Culbreth and Bradley were heard from upon this important subject. Flaming speeches, kindled by love for poor fallen man, came from these noble brethren. Much good will certainly come of these speeches. Come again, brethren.

On motion, adjourned till to-morrow at 8:30 a. m.

Prayer by Bro. P. L. Moseley.

Benediction by Rev. R. Deal.

SECOND DAY.

EBENEZER, Oct. 12, 1893.

8:30 a. m. The Association was called to order by the Moderator.

Prayer by Bro. Bradley.

Called for correspondence.

D. C. Allen responded from Salem Association.

P. L. Moseley, R. Deal, C. S. Pellum, George Dean, — Belsier, Newton.

J. W. Bullard, Pea River.

Called for report on Documents. Read and adopted. Appendix 1.

Returned Correspondence—Circular letter. Read and adopted.

Called for report on Missions. No report ready.

On motion, heard report on Education.

On motion, the report was tabled until afternoon.

On motion, brethren Bradley and Culbreth delivered able addresses, and complimented Bro. Hatcher for getting up such a report. At the close of these great speeches, the wide-awake Culbreth took up a missionary collection,amounting to the nice little sum of $26.50.

Everybody is anxious to hear Bro. Moseley preach, and at 11 a.m.the preacher begins a sermon that will be remembered a long time by this Association. The brother concludes, and we are dismissed one hour for dinner.

AFTERNOON SESSION.

1:50 p. m. In the house, and the Moderator calls the Association to order.

The report on Education was taken up.

Opening speech by Bro. W. J. Hatcher, followed by Bro. Bradley in a soul cheering and rousing speech.

A collection for poor young Baptist preachers at Howard College was taken up, amounting to $8.75, a very good showing for this little association.

This report was adopted. Appendix 2.

Resolution by Rev. C. L. Matthews, read and adopted. Appendix 4.

Church and individual pledges called for, with the following response: To be paid at the next session of the body, to sustain Bro. D. C. Culbreth one-fourth of his time, as evangelist for Haw Ridge Association for the next associational year:

Cool Spring	$ 10 00
Pleasant Grove	10 00
Rocky Head	5 00
Darien	3 00
Ebenezer	15 00
Haw Ridge	10 00
Line Creek	5 00
Enterprise	10 00
Christian Home	5 00
Mt. Liberty	5 00
Clintonville	5 00
Bethany, Geneva Co	5 00
J. A McGee	10 00
Daniel Martin	2 00
Total amount	$100 00

Called for report on Nominations. Read and adopted. Appendix 5.

Called for report of Executive Committee. Read and adopted. Appendix 6.

Called for Report on Missions. Read and adopted. Appendix 7.

Called for report of Finance Committee. Read and adopted. Appendix 8.

Called for report on Temperance. Read and adopted. Appendix 9.

Called for Treasurer's report, Read and adopted. Appendix 10.

Resolution by Rev. D. C. Culbreath. Adopted. Appendix 11.

Resolution of Bro. T. R. Searcey, to allow Clerk $10 for services rendered, was adopted.

On motion, agreed to have Articles of Faith inserted in forthcoming minutes.

Resolution by Rev. W. J. Hatcher read and adopted. Appendix 12.

Feeling remarks by Moderator.

How sad the thought to part with these dear brethren.

Sang "How firm a foundation," and joined in a good, old-fashioned, hearty hand-shake.

With many eyes bathed in tears, we adjourned, to meet with the Baptist church at Enterprise, Coffee county, on Wednesday and Thursday before the third Sunday in October, 1894.

PHILLIP KING, MODERATOR.

W. M. COOPER, Clerk.

REPORTS.

APPENDIX 1.

REPORT ON DOCUMENTS.

We, your Committee on Documents, find from the reading of the letters of the churches composing this Association that Christian Home, Enterprise and Cool Springs ask for the Association.

We recommend that we convene with Enterprise Wednesday and Thursday before the 3rd Sabbath in October, 1894.

Respectfully submitted,

C. L. MATTHEWS, Chairman.
LEWIS MOSELEY,
R. L. HUTTO.

APPENDIX 2.

REPORT ON EDUCATION.

Your Committee on Education make the following report:

Education properly means the training and developing the faculties of the mind, but is more commonly understood to mean the amount of information obtained. There are five senses or means of imparting information to the mind. First, that of sight; second, hearing; third, feeling, fourth, smelling; fifth, tasting. The infant may be shown all the various colors, or shapes, but knows nothing of one from the other. You may produce all the sounds

in his ear, but he knows no more of sound than he does of color or shape. Just so with the other senses. These facts teach us that the work of education begins at the cradle and in the family circle; hence,Solomon says "Train up a child in the way he should go." But there are two kinds of education—intellectual and moral. Intellectual education involves the science of knowledge, while moral education involves the principles of knowledge. Mental and moral education each require a system of training The science of mental culture is taught in our school text-books—spelling, reading, grammar, arithmetic, etc. The science of moral education is taught in the Bible, truth, love, justice, etc.

From the summit of his mediatorial throne, Jesus Christ proclaimed "All power in heaven and earth is given into my hands; go ye therefore teaching all nations to observe all things whatsoever I have commanded you, and lo I am with you alway." Here we have divine authority to sustain the conclusion that an education is absolutely necessary. We see that an education was of such necessity that Jesus Christ not only taught the necessity of it, but actually assumed the work and established a living ministry whose special duty is to "teach" the Bible, and as the less is involved in the greater, so the teaching the Bible—the book of morals involves the necessity of teaching the mental as well as the moral science. For these reasons we have both literary and religious institutions for instruction, and we are proud to state that Baptists favor mental, moral and spiritual education as much or more than any people, and are therefore putting forth their best efforts to establish schools, colleges and seminaries for the purpose of teaching and preaching the Gospel as commanded—to all the world. We must remember God created man with a free volition and though Jesus Christ possesses "all power," and has assumed the leadership of education, we must remember also that Satan has great power, and is the arch-fiend of man, and is therefore bringing to bear all his power to oppose the efforts of Christ, as the will of man is as free to Satan as to Christ until man is born again—emancipated from the rule of sin and Satan and made subservient to the will of Christ. For this reason Satan has filled the world with false and conflicting doctrines, and those who are misguided by Satan's delusions are said by the Word of God to be "in darkness—the children of the devil." These are are all engaged in opposition to education—which tends to keep mankind in ignorance,and if in ignorance in immorality which produce contention, strife, war and ruin. If this view is correct, then the first thing to do now that Christ has perfected the plan of salvation, is to carry light and knowledge to benighted and misguided man. This constitutes the great misssion of Christ's church, which is the "pillar and ground of the truth," hence the command "to contend earnestly for the faith—the truth—once delivered to the saints." In this, we find the object of the church, of the association of churches. The object is to concentrate all our power as the followers of Christ in opposing false doctrines and practices, and press the claims of truth and righteousness to our utmost capacity.

In conclusion, we wish to recommend an onward move in the cause of education in our country and city schools, colleges and seminaries—both literary and theological, and above all, we would recommend the ministry to spend more time and money in driving, if possible, to the bottom of the great doctrines and truths of the Gospel, and more perfectly preach the same to a benighted and sin-cursed people; and we also wish to recommend God's people all along the line to lend the ministry a helping hand in the great work and arduous task of studying and preaching the Gospel. To this end we recommend the following resolutions:

Resolved, That the Baptist Haw Ridge Association etablish a ministers' institute, where the ministers of the Association may meet once a year and spend one, two, three or four weeks in the study of the Bible, and to employ one or more competent brethren to meet with them to teach and aid them in ther studies.

Volumes could be written upon the subject, but space will not admit of more at present. We therefore close by further recommending our people to patronize our denominational school papers and literature.

Respectfully submitted.

W. J. Hatcher, Chairman.

APPENDIX 3.

CIRCULAR LETTER.

Dear Brethren—The duty assigned me on this interesting occasion is by no means a trivial one. It is worthy of the candid and prayerful study of all Christians of every name and denomination. It is as much every person's duty to ascertain what is true about these matters as it is yours and mine.

I am not here to put forward unwarranted and exaggerated claims for the Baptists, nor to underestimate what other Christian people have done in speaking of what Baptists have done, and of what their principles are worth. I hope not to utter a word to which any of God's dear chi dren not of this fold can rightfully take exception. I must frankly confess that Baptists have accomplished for the human family scarcely anything of what they might have and ought to have done. We are summoned to the profoundest humiliation in reviewing the follies which have almost everywhere marred the force and beauty of our principles. Many a time have these brought us into disrepute among great masses of good people who have judged of the Baptist tree by the fruit they happened to see upon its branches. You know that the worst enemies to any good cause are those who profess to be its champions, and yet in their teachings and living misrepresent its spirit and aims whenever the spirit of Christ departs from a Baptist church. Whenever such a church turns from its God-given mission it surely dies.

Had Baptists been as loyal to the command to go into all the world and disciple all nations, as they have been to keeping the ordinances as they were delivered, long before this all Chrisfendom might have accepted the truth as we hold it, and the kingdoms of this world might have been brought into loving subjection to him whose we are and whom we serve. It is not the fault of the Baptist idea that it has not been worth a thousand times more to the world. A medicine may be ever so good, but it may fail of producing the desired effect when diluted or improperly administered. Baptist principles are not responsible for Baptist follies.

Indeed, there is nothing under heaven which unprejudiced people take to so firmly as to Baptist principles when they are rightly put before them. The chief reason why Bap ist principles have not long ago gained a thousand-fold stronger upon Christendom is to be found in Baptist blunders.

Respectfully submitted.

W. E. HAYES.

APPENDIX 4.

RESOLUTION.

Resolved, That this Association employ Rev D. C. Culbreth for one-fourth of his time, to labor in our bounds as an evangelist, and that we give him one hundred dollars, and that we ask the State Board of Missions to give him one hundred dollars also.

And we recommend to our churches that they take up collections for this purpose as often as convenient. C. L. MATTHEWS.

APPENDIX 5.

REPORT ON NOMINATIONS.

We, your committee on Nominations, offer the following report:

Executive Committee—G. B. Langford, Lewis Moseley, W. J. Snelgrove, Jesse Cox, J. A McGee

Nominations—W. E Hayes, J. W Rowe, I. J Jones.

Sunday-Schools—P King, W. M. Cooper, Marion Waters.

Education—W J Hatcher, D. Martin, W. L. Echols

Temperance—W. M. Cooper, T. R Searey Robert L. Hutto.

Deceased Ministers and Deacons—C. L Matthews, Henry Hudson.

Respectfully submitted,

DANIEL MARTIN,
B. L. ANDREWS,
HENRY HUDSON,
Committee.

APPENDIX 6.

REPORT OF EXECUTIVE COMMITTEE.

We, your Executive Committee. make the following report:

We have put forth no missionary in the field this associational year, from the fact that we had no funds on hand. We are happy to inform you that we believe that we will be able to employ a missionary a portion of his time the next associational year.

Respectfully submitted,

ELVIN JONES,
J. W. ROWE
W. J. SNELGROVE,
Committee.

APPENDIX 7.

REPORT ON MISSIONS.

We, your Committee on Missions, beg to offer the following report:

The word 'mission' means 'sent.' In the Gospel of John, 1st chapter and 6th verse, we read: "There was a man sent from God whos name was John. The same came for a 'witness.'" Here is the principle with a precedent for missions. God has given to man his revealed will and made it obligatory to teach the same to all nations. This obligation involves men and means. We wish just here to submit a question to every professed follower of Christ: Has Christ any use for you in his cause? If so, what? We would answer that our life-work is to co-operate with Christ to carry the news and nature of Christ's death, for we are "Created in Christ unto good works" These good works consist in providing and using means to carry into execution the plan of salvation as devised by Jesus Christ and accepted by the Father In order for us to carry on this co-operation work with Christ we call for money to sustain the missionary in the field. But when we mention money some object, but no earthly business can be run without men and money. It takes men and money to run grog-shops, to run horse-races, to run mercantile business, to run railroads and all other business. Now, if this be true, and you all know it is, why should we object to give our means and time to the grandest, most lasting and glorious work that God ever engaged man in. We now have a great number of men and a vast amount of money engaged in this heavenly work. We have literary schools and colleges to educate the rising generation, and colleges to better prepare our ministers, and we have deacons in our church and executive committees and our state convention has an executive committee, or as they call it boards, whose business it is to attend to our finances.

Now in conclusion brethren let us each say for himself or herself that I am a missionary, and that I intend to prove it by sacrifices of money and ohter means and time, accompanied by prayer.

Respectfully submitted,

B. L ANDREWS.

APPENDIX 8.

REPORT ON FINANCE.

We, your committee on Finance, offer the following report:

Cool Springs, for minutes		$ 70	T. P....	$ 1	50
Clintonville	"	50			
Camp Ground	"	1 00			
Bethany	"	1 00	A. P...		85
Darien,	"	50	A. P...	1	00
Ebenezer,	"	1 50	T. P...	13	75
Haw Ridge,	"	1 00	T. P...	5	00
Line Creek,	"	60			
Mt. Liberty,	"	80	T. P...	2	50
Pleasant Grove,	"	2 50	T. P...	5	00
Rocky Head	"	1 50	T. P...	7	30
Enterprise,	"	1 50			
Tenal,	"	50			

$57.60

J. A. McGee, individual pledge	5 00
State Missions	1 00
Home Missions	1 00
Foreign Missions	1 00
Indigent Ministers	1 00
Orphans' fund	1 00
Received from Treasurer	37 20
Received from Public collections for S. M. B	26 50
On hand for Ministerial Education	8 75
Total	$127 90

All of which is turned over to the Treasurer.

Respectfully submitted.

T. R. Searcey, Chairman.

APPENDIX 9.

[Read by C. L. Matthews, as a Temperance report].

A TERRIBLE CHARGE.

[BY TALLIE MORGAN, SCRANTON, PA.]

"Prisoner at the bar, have you anything to say why sentence of death shall not be passed upon you?"

A solemn hush fell over the crowded court room, and every person waited in almost breathless expectation for an answer to the judge's question.

Will the prisoner answer?

Is there nothing that will make him show some sign of emotion?

Will he maintain the cold, indifferent attitude that he has shown through the long trial, even to the place of execution?

Such were the questions that passed through the minds of those who had followed the case from day to day.

The judge still waited in dignified silence.

Not a whisper was heard anywhere, and the situation had become painfully oppressive, when the prisoner was seen to move; his head was raised, his hands were clinched, and the blood had rushed into his pale, care-worn face. His teeth were firmly set, and into his haggard eyes came a flash of light.

Suddenly he arose to his feet, and in a low, firm, but distinct voice said:

"I HAVE! Your honor, you have asked me a question, and I now ask, as the last favor on earth, that you will not interrupt my answer until I am through.

"I stand here before this bar, convicted of the wilful murder of my wife Truthful witnesses have testified to the fact that I was a loafer, a drunkard and a wretch; that I returned from one of my prolonged debauches and fired the fatal shot that killed the wife I had sworn to love, cherish and protect. While I have no remembrance of committing the fearful, cowardly, and inhuman deed, I have no right to complain or to condemn the verdict of the twelve good men who have acted as jury in this case, for their verdict is in accordance with the evidence.

"But, may it please the court, I wish to show that I AM NOT ALONE RESPONSIBLE FOR THE MURDER OF MY WIFE!"

This startling statement created a tremendous sensation. The judge leaned over the desk, the lawyers wheeled around and faced the prisoner, the jurors looked at each other in amazement, while the spectators could hardly suppress their intense excitement. The prisoner paused a few seconds, and then continued in the same firm, distinct voice:

"I repeat, your honor, that I am not the only one guilty of the murder of my wife The judge on this bench the jury in the box, the lawyers within this bar, and most of the witnesses, including the pastor of the old church, are also guilty before Almighty God, and will have to appear with me before His Judgment Throne, where we all shall be righteously judged.

"If twenty men conspire together for the murder of one person, the law power of this land will arrest the twenty, and each will be tried, convicted and executed for a whole murder, and not one-twentieth of a crime.

"I have been made a drunkard by law. If it had not been for the legalized saloons of my town, I never would have become a drunkard; my wife would not have been murdered; I would not be here now, ready to be hurled into eternity. Had it not been for the human traps set out with the consent of the government, I would have been a sober man, an industrious workman, a tender father, and a loving husband. But to-day my home is destroyed, my wife murdered, my little children—God bless and care for them—cast out on the mercy of a cold and cruel world, while I am to be murdered by the strong arm of the State.

"God knows, I tried to reform, but as long as the open saloon was in my pathway, my weak, diseased will-power was no match against the fearful, consuming, agonizing appetite for liquor. At last, I sought the protection, care and sympathy of the church of Jesus Christ, but at the communion table I received from the hand of the pastor who sits there, and who has testified against me in this case, the cup that contained the same fiery alcoholic serpent that is found in every bar room in the land. It proved too much for my weak humanity, and out of that holy place I rushed to the last debauch that ended with the murder of my wife.

"For one year our town was without a saloon. For one year I was a sober man. For one year my wife and children were supremely happy, and our little home a perfect paradise.

"I was one of those who signed remonstrances against re-opening the saloons in our town. The names of one half of this jury can be found to day on the petition certifying to the good, moral character (?) of he rumsellers, and falsely saying that the sale of liquor was 'necessary' in our town. The prosecuting attorney on this case was the one that so eloquently pleaded with this court for the licenses, and the judge who sits on this bench, and who a ked me if I had anything to say before sentence of death was passed on me, granted the licenses."

The impassioned words of the prisoner fell like coals of fire upon the hearts of those present, and many of the spectators and some of the lawyers were moved to tears. The judge made a motion as if to stop any further speech on the part of the prisoner, when the speaker hastily said:

"No! no! your honor, do not close my lips; I am nearly through, and they are the last words I shall utter on earth.

"I began my downward career at a saloon BAR—legalized and protected by the voters of this commonwealth, which has received annually a part of the blood money from the poor, deluded victims. After the State had made me a drunkard and a murderer, I am taken before another BAR—the bar of Justice (?) by the same power of law that legalized the first bar and now, the law-power will conduct me to the place of execution, and hasten my soul into eternity. I shall appear before another bar—the JUDGMENT BAR OF GOD and there you, who have legalized the traffic, will have to appear with me. Think you that the Great Judge will hold me—the poor, weak, helpless victim of your traffic—alone responsible for the murder of my wife? Nay. I in my drunken, frenzied, irresponsible condition, have murdered ONE, but you have deliberately and wilfully murdered your thousands, and the murder-mills are in full operation to-day with your consent.

"All of you know in your hearts that these words of mine are not the ravings of an unsound mind, but God Almighty's truth. The liquor traffic of this nation is responsible for nearly all the murders, bloodshed, riots, poverty, misery, wretchedness and woe. It breaks up thousands of happy homes every year; sends the husband and father to prison or to the gallows, and drives countless mothers and little children into the world to suffer and die. It furnishes nearly all of the criminal business of this and every other court, and blasts every community it touches.

"This infernal traffic is legalized and protected by the republican and democratic parties, which you sustain with your ballots. And yet some of you have the audacity to say that you are in favor of prohibiting the traffic, while your votes go into the ballot box with those of the rumsellers and

the worse elements of the land in favor of continuing the business! Every year you are given the opportunity of voting a protest against this soul-and-body destroying business and wash your hands of all responsibility for the fearful results of the traffic; but instead, you inform the government by your democratic or republican ballot that you are perfectly satisfied with the present condition of things, and that they shall continue.

"You legalized the saloons that made me a drunkard and a murderer, and you are guilty with me before God and man for the murder of my wife.

"Your honor, I am done. I am now ready to receive my sentence and be led forth to the place of execution and murdered according to the laws of this State. You will close by asking the Lord to have mercy on my soul I will close by solemnly asking God to open your blind eyes to the truth, to your own individual responsibility, so that you will cease to give your support to this hell-born traffic."

APPENDIX 10.

TREASURER'S REPORT.

I, J. A. McGee, Treasurer of the Haw Ridge Baptist Association, submit the following report:

Oct. 13, 1893.	Received of Finance Committee	$ 61 70		
" "	Paid Clerk for printing minutes	14 20		
" "	Paid Clerk for services	10 00		
" "	Balance on hand		—$ 37	20
Oct. 12, 1893.	Received of Finance Committee	127 90		
" "	Paid L. M. Bradley for educat'n of ministers	8 75		
" "	Pd. D. C. Culbreth for State Board	26 51		
" "	J. A. McGee and wife paid D C Culbreth for State, Home and Foreign Missions, Orphans' Home and Indigent ministers	5 00	—$127	80
Balance on hand			87	70
Grand total			$215	60

Respectfully submitted,

J. A. McGee, Treasurer.

APPENDIX 11.

RESOLUTION.

Resolved, That this Association pledge its hearty sympathy to all efforts put forth by the Baptists of Alabama for the sustenance of an orphans' home for the protection of the poor and helpless children of our State, who in God's providence have been rendered destitute of friends and home.

D. C. Culbreth.

APPENDIX 12.

RESOLUTION.

Resolved, That the thanks of this body are due and are hereby tendered to this church and community for their hospitality and kindness in receiving and entertaining this body during this session.

Respectfully submitted,

W. J. Hatcher.

STATISTICS OF HAW RIDGE BAPTIST ASSOCIATION.

CHURCHES.	Baptized.	Restored.	Received by Letter	Dismissed by Letr.	Excluded.	Deaths.	Present Membership.	Statement.
Bethany	2	2	3	4	6	...	39	..
Cool Spring	..	..	..	8	2	..	63	..
Clintonville	..	..	..	21	6	..	26	..
Christian Home	16	...	.	..	..		20	..
Camp Ground	1	..	...	...	..	..	22	..
Darien	..	..	..	..	..	..	23	..
Ebenezer	18	4	1	2	3	1	126	1
Enterprise	8	...	16		..		55	..
Haw Ridge	16	..	..	1	...	1	82	1
Line Creek	1		3	2	..	..	30	..
Mt. Liberty	14	..	2	1	..	..	56	1
Pleasant Grove	25	1	12	6	.	.	136	...
Totals	10	7	37	45	17	2	729	3

12

698

Pleasant Grove.

For Home Missions $5 00
For Minutes 2 50
Confession of Faith 2

CHURCHES.	PASTOR.	PASTOR'S P. O.	CLERKS.	CLERKS's P. O.	TIME OF MEETING.
Bethany	C. L. Matthews	Crittendon	J. A. Newsom	Coffee Springs	4th Sab & Sat. before.
Cool Springs					1st Sabbath & Sat. before.
Clintonville			J. M. Morr	Clintonville	
Christian Home	C. L. Matthews	Critten's Mill	D. A. Faulk	Tennille	2nd Sabbath & Sat. before
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